should in words never so much disclaim it> because he must needs fetch the original of all things from senseless matter; whereas, to assert a God, is to maintain, that all things spntng originally from a knowing and understanding na* tnre.

ii. Epicurus, who was one of those mongrel things before-mentioned (an Atomical Corpore* tilist, or Corporeal Atomist), did, notwithstand* ing^ profess to hold a multifarious rabble and de* rclocracy of gods, such as though they Were a^ o/Liop$o(,* of human form, — yet were so thin subtile) as that, comparatively with our terrestrial bodies, they might be called incorporeal ; they having not so much *camem* as *qunsi^carntm^* toor *sanguinem* as *quasi-sanguinem, £* certain kind of aerial or etherial flesh &nd blood ; which gods of his were not to be supposed to exist any where within the world, upon this pretence, that there was no place in it fit to receive them ;

[k] Iliad item nottcst, utpossis credere series Bsse Deftm sanetas, in immdi partibus uliis.

And, therefore, they must be imagined to subsist in certain intermundane spaces, and Utopian regions without the world, the deliciotisness whero*-of is thus elegantly described by the poet:

[c] Quas ncque concutiunt venii^ neque nubila ninibis Adspergtmt, neqwe nix acri coiicrcfa pniina Cftna cadens violat, seraperque innhbilus a[k]ther large difiUso lumine ridct.

Wheneunto was added, that the chief happiness of these gods consisted " in omnium vacatione

* Yide Ciceron, de NatUr, Deor. lib. i. cap. jmil p. 2907. tomv
per.

[b] Lncret. Hb. v* ver. 147^ * Id* lib. in. ver, *W.*